PERSONAL AND SOCIAL VALUES AND SKILLS

A Study Completed for the Saskatchewan Department of Education
Core Curriculum Investigation Project

By

Joseph S. Malikail, Ph.D.
J. Douglas Stewart, Ph.D.

Education Foundations
Faculty of Education
University of Regina
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TABLE OF CONTENTS

EXECUTIVE SUMMARY i

PREFACE v

CHAPTER

One Introduction 1

I Analysis of Terms 1

II Values: Basic Considerations..... 4

Notes 9

References 9

Two School and Moral-Social Values 11

I Goals of Schooling 11

II Scope of Content 14

2.1 School and Socialization 14

2.1.1 Type A Social Roles 15

(i) Citizen 15

(ii) Family Membership 18

(iii) Interpersonal Relationships (Friends and Others) 19

(iv) Consumers 24

2.1.2 Type B Social Roles 25

(i) Worker 25

(ii) Marriage 27

2.2 The School and Health 28

2.2.1 Safety 28

2.2.2 Physical Health 29

2.2.3 Mental Health 30

III Conclusion: The School and Human Values 32

Notes 35

References 35

Three Means and Sequence 38

I Constituents of Moral-Social Character 38

II A Framework of Considerations 39

III Context-Agent 48

3.1 Curriculum 48

3.1.1 Language Arts 50

3.1.2 Social Studies 53

3.1.3 Health Education 57

3.1.4 Science 59

3.1.5 Mathematics 61

3.1.6 Aesthetic Education 63

3.1.7 Physical Education 64

3.1.8 Christian Ethics 66

3.2 Ethos 67

3.3 Teachers 71

Notes 78

References 78

RECOMMENDATIONS 82

APPENDIX A Moral-Social Values and Subject Area Contexts 86

ADDITIONAL BIBLIOGRAPHY 89

EXECUTIVE SUMMARY

Personal and Social Values and Skills

Our treatment of the above Common Essential Learning is intended primarily for the use of those who will be formulating the curricula in the Required Areas of Study. We have also in mind the teachers who will have the responsibility of developing personal and social values and skills in their students through their teaching of the Required Areas of Study.

We have considered it necessary to give a rational or theoretical base to the treatment of the topic by discussing the concept of the human individual in relation to society. Our thinking has been guided by certain ideal conceptions of the individual person and society in Canada. This is evident in Chapter One where we analyse the terms personal and social as well as clarify the terms skills or competence (Note 1, p. 9), and values.

In Chapter Two, we discuss the role of the school in society, and how its functions include the socialization of students by developing understanding, dispositions and practices of different social roles, and as related to the matter of health. As shown in the Table of Contents, the social roles are classified into two types. Type A Social Roles include those of citizen, family member, consumer, and in interpersonal relationships. Non-ascriptive roles as worker and marriage partner are treated under Type B. What the school can contribute

to developing knowledge and practices conducive to physical and mental health is also examined.

In the concluding section of Chapter Two, it is shown how and what basic moral-social values affect one's personal and social choices. Appendix A lists the moral-social qualities the school should develop, with tentative suggestions concerning subject area contexts (the six Required Areas of Study) in which these qualities may be developed.

In Chapter Three, the first section explains how possession of a moral-social character and competence implies three constituents: knowledge-reasoning, disposition and conduct. Section II provides a framework of considerations (see diagram, p. 47) that tend to the development of the above three constituents. The framework relates moral-social development to a provisional scheme of sequence of age-levels. Even though this scheme of sequence, based on the work of Whitehead and Egan, should be considered provisional, we find it more satisfactory, because more comprehensive, than the better-known Cognitive-Moral-Developmental sequence associated with Kohlberg, or the Values Clarification approach of Raths and Simon. Though the Kohlbergian moral stages has on the face of it a certain plausibility, it has come under serious criticism from educators (e.g. Hamm, 1975; Kleinig, 1982; Peters, 1973, 1981) and moral thinkers (e.g. Locke, 1980, 1983; Murdoch, 1970). Moral character is at least as much a result of appropriate dispositions and habits as of capacity for moral reasoning.

Rath's and Simon's Value Clarification approach is a useful exercise in exploring one's own value predilections, but moral-social values are what they are regardless of whether one's own inclinations coincide with them. Clarifying one's own values enables one to see where one is, but does not by itself suggest where one ought to be.

Most of Chapter Three is devoted to expanding the Context-Agent component in the Framework of Considerations (diagram, p. 47). Each of the Required Areas of Study is examined as a context for developing moral-social character and competence, in ways consistent with the essential nature and aims of each subject. The chapter concludes with a discussion on how the ethos of a school and the personal attitudes and example of teachers can have considerable influence on the character of students, for morality is caught as well as taught.

We are aware that the aims and means we have described are difficult to achieve and to implement, and that some may consider them visionary. However, we believe that societies have declined as much from a lack of vision of ideals as from a lack of spirit to strive.

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PREFACE

Our primary focus in the following study, Personal and Social Skills and Values, has been on the basic values and attitudes that should pervade personal conduct and inter-personal relations in private and public life. We have also discussed the cultural-behavioral expression of these basic values (Chapter II). The ideals of personal-social behavior we have posited, as worthy of schools to aim at inculcating, may not be applicable in all their details to every community in our province and may need adaptation. We believe, however, that the fundamental values that underlie the detailed suggestions on behavioral expectations are basic enough to have common validity.

Our presenting ideals of basic moral-social values and conduct does not imply that our schools and teachers have no vision of such ideals. In fact, we are convinced that many teachers are already making earnest efforts to raise the level of lived-values and conduct to the level of the ideal, and consciously or unconsciously are making use of the means we have suggested.

We hope that what we have written will be of help not only to the committees reviewing the provincial curricula in Required Areas of Study, but to all teachers concerned about the moral-social development of their students. Those teachers will find, we hope, that our suggestions have practical relevance whatever curriculum is adopted.

J.S.M.
J.D.S.

CHAPTER ONE: INTRODUCTION

According to Program Policy Proposals (January 1986), the Core Curriculum consists of two components: Common Essential Learnings and Required Areas of Study. Under the six Common Essential Learnings is included "Personal and Social Skills and Values".

I

Analysis of Terms

That individuals making up a society should develop competence[1] in participating in social life i.e. sharing in the activities (e.g. productive work, political participation) of the community is indisputable. To what extent a person is competent in managing his/her own personal life (e.g. health) and relations with the immediate members of the family and other members of the society is a measure of a person's socialization. That the varied expression of personal competence in contexts ranging from what is of consequence to only oneself to what affects others in various social contexts should be guided by the understanding of physical and social reality is easily recognized.

What is reality? Physical reality is the world of material objects in nature either as they are uninterfered by human action, e.g. geographical features and climate, or that world changed by human acts, e.g. clothes, buildings, modes of transportation and communication. This physical reality is the

focus of study by physical and natural scientists. In contrast, social reality is the realm of human life and its individual and social expression. Aspects of this realm are studied, for example, by psychologists, economists and anthropologists. They attempt to discover facts and relationships in the universe of human behaviour.

Knowledge and understanding of physical and human reality, as explained above, has enabled us to see that our knowledge and understanding as well as the realities themselves are not static; nor is individual and social response to experiences of reality in its varied phases and relationships. This response is revealed also in literature, history, philosophy, religion and the fine arts. Though the humanities and the fine arts do not use the empirical methods of the physical, natural and social sciences, the insights they give have enriched man's understanding of many aspects of reality.

Knowledge and understanding of physical and human realities however have not been recognized as sufficient for guiding man in personal and social actions. What actions are desirable or undesirable for human beings to engage in have been judged by certain norms or values: moral, social, religious, political, or aesthetic. These values are not wholly a by-product of human perceptions of physical and social reality as they are, and the most fundamental of them (e.g. respect for truth, justice, kindness) have been recognized as "oughts" of intrinsic importance, not just a means to some other end but ends in

themselves. "Things which are valued because they are useful are valued because they lead to certain ends. But why are these ends valued? Clearly some of these ends must be valued for their own sake, and not merely because they lead to other things, otherwise the chain of reasons would never be completed" (Hare, 1986, p. 75).

Before we treat moral-social values in greater detail, it is important to clarify the terms personal and social in the title. The word personal has a double sense: 1. pertaining to the agent or the subject and 2. pertaining to the context. The first sense is more significant because competence and values are exercised or applied by individual persons. We can, for example, say that a person is competent or is aware of and guided by certain values, moral or aesthetic. Even when one says that groups or society have certain competence or values, it is obvious that the usage is metaphorical. Only individual persons can engage in thought, speech or action, and a group (or society) cannot be said to be the agent in the same sense. Therefore learning to be competent and to value has to be achieved by individual persons.

The second sense of "personal" is contextual in that a personal context is distinguished from a social context. This is a problematic sense because it is difficult to mark off where the personal context ends and the social context begins. Are there competence and values which have only a personal and individual relevance and have no social relevance? For example, can one really claim that one's physical well-being is a personal

business and has no social relevance, even when the individual is free of contagious or infectious diseases? Though it is difficult to demarcate personal from social context, it has to be admitted that personal actions (which are expressions or indications of personal values or taste) vary in their degree of social relevance.

II

Values: Basic Considerations

The term personal has been emphasized in relation to subject or agent, and social in relation to context. However, to limit the consideration of "social" to context alone would be missing its significance. The content of what we might call individual personality has no value except in human terms. And the content of what is of human value is not justified from the experience of any one individual agent. If this content is to be anything more than individual preference, whim, fancy or idiosyncracy, i.e., to be of human value, it has to have a social reference (Smith, 1985, pp. 101-7). Therefore, the criteria for evaluating individual human personality, what a particular person values, or personal development, have to be at least compatible with, not necessarily derived from, basic moral-social values.

In a democratic society, the fact that we do speak of liberation and fulfillment of the individual and of opportunities for individual development implies our belief that individuals

can make choices for action leading to such liberation, fulfillment, or development.

However, to think that where one is free to make choices, an individual need not be concerned if the choices tally with human values is a serious misconception, because every free act is not consistent with a moral-social life. The quality of human actions, therefore, should be evaluated, to repeat, in terms of justifiable moral-social values which are mediated to us through a culture. Though culture is not biologically transmitted to or inherited by an individual, only through a culture (Vitz, 1985) can an individual person become a human person in the valuative sense. To extol radical individualism, as many libertarians do, is to undermine the need for common human values such as justice, fairness and respect for persons, and at least for some consensus on what are or are not morally-socially acceptable forms of behaviour in a society. Therefore, when judging the proper implication and application of phrases like the "uniqueness of each individual personality", or the relationship between individual liberty and social responsibility, we had better remember the warning of D.H. Lawrence. Lawrence loved the "life of the little day, the life of little people", but added: "unless we encompass it in the greater day, and set the little life in the circle of the greater life, all is disaster."

The child is initiated into the "circle of the greater day", first through its parents and family, and then through social life and institutions like the school. Thus, "the members of a

rational community drill and train their emerging members in the concepts and rules which will make possible their responsible individual choices" (Cooke, 1976). In this initiating process, to make a distinction between personal and social values is unhelpful. However, since there is a difference between personal and social context one could usefully speak about realms of private and public life, where values find expression. But the same fundamental values should apply to the evaluation of both private and public life, though spheres of their expression are different. If one is guided by such values, actions will not be directed to merely utilitarian success in one's occupational life and psychic satisfaction only for self, spouse, children and friends. Such private fulfillment is illusory, for private fulfillment and public involvement are complementary (Bellah, 1985). As the Canadian philosopher Charles Taylor suggests, full realization of human nature may be possible only "within a certain form of society" which we need to serve and uphold if our true nature and our own individual liberty is to reach their fullest development (Taylor, 1976, pp.16-17).

The two active tendencies in human beings, assertion of one's freedom on the one hand and the need for social co-operation on the other must be integrated. These tendencies are not opposed in human interests since human individuals are social beings and individuality can be fulfilled only by actions which strengthen society, and through society that human individuality itself.

The individual human person who has freedom to choose ought to do so on the basis of moral-social values. In a democratic society like ours, an individual may choose actions which are creative and unconventional. But the worth of any original or creative action has to be judged on the basis of its compatibility with fundamental moral-social values. Often in history, creative individuals have shown that there are non-traditional implications in, and new applications for, basic values already justified. Such originality has advanced the quality of human life.

Valuing is the activity of considering the worth of an action or an object. To do this, we must ask: by what measurement, criteria, or standards is the worth of a human action to be judged? Values are such criteria.

Values may be fundamental in the sense that they need no prior rational justification, e.g. cruelty is immoral. Values may be derivative in that they deduce their justification from their consistency with more fundamental values. An exhaustive table showing what values are fundamental and what values are derivative in their different degrees would not find universal acceptance. Because of this some have been tempted to consider all values relative to particular persons and cultures. This position is logically indefensible and socially destructive, though it has found some conscious and many unconscious supporters in so-called pluralistic societies like ours (Beck, 1971, pp. 25-28). In spite of denial by some of universally

acceptable fundamental values, we notice that, regardless of practice, ideals of respect for human life, avoidance of cruelty, physical health, to mention only a few, are almost universal. The Charter of the United Nations is a recognition of certain universal ideals or values. Even in our own society, however much individuals may differ on certain issues like abortion or capital punishment, there is consensus on certain basic values (e.g. Charter of Rights and Freedoms) and our ideal adherence to these basic values underlies our civil and criminal laws, and expectations in social behaviour. Laws however should not and generally do not attempt to comprehend all expressions of moral-social life.

The above discussion on values generates the following questions: 1. What specific responsibility has the school, as an agency for cultural transmission, in developing moral-social competence and values? 2. What specific moral-social competence and values should the school focus on? 3. What are the means (Required Areas of Study, organization of school life) the school can harness to develop a moral-social personality or character? 4. In what sequence should the means be organized? Questions 1 and 2 will be discussed in Chapter Two. Chapter Three will treat Questions 3 and 4.

Notes

[1]The reason why the word competence rather than skills has been used is that "skills", in general usage, emphasizes the behavioural component of competence at the cost of the componets of understanding, judgment and disposition. Although one can conceptually separate understanding and judgment in a given situation, they are not always two mental acts. Even understanding and, based on it, judgment on what behaviour is appropriate in a situation will not necessarily result in action. Disposition (or habituated inclination and desire) is necessary to translate knowledge, understanding, and judgment to appropriate behaviour.

We wish to stress that personal and social skills are not skills in the sense of those performed by animals in a circus (for example), nor are they like skills in spelling or tying a neck-tie. Competence in contemporary social life requires a wealth of knowledge and understanding with the corollary ability to judge what is relevant to a situation, as well as behavioural skills and dispositions that prompt one to action. The proper exercise of skills in voting (to take a social skill associated with citizenship) assumes some understanding of democratic theory, a knowledge of issues, judgment on the competence and dependability of candidates, and a disposition urging a person to go to the polling booth. Mere physical behaviors (e.g. marking an "X" on a ballot) are not in themselves an indication of voting skill. Insofar as personal and social skills are concerned they must be understood in this more comprehensive sense. (See also Allan T. Pearson, "Competence: A Normative Analysis" in Short, Edmund (ed.), Competence: Inquiries Into Its Meaning and Acquisition in Educational Settings. New York: University Press of America, 1985, pp. 31-38).

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CHAPTER TWO: SCHOOL AND MORAL-SOCIAL VALUES

I

Goals of Schooling

It needs to be recognized that several goals or purposes are served by the school. First and foremost the school is an agency of education. In this role the school's primary task is to develop the intellectual capacities of children and young people and a knowledge and understanding of the world (and consequently of themselves) through language and literature, mathematics, science, history, social studies, and the fine arts. Second, the school is an agency of socialization. As a social institution it is however not simply a place where young people meet and widen their circle of friends. One of the main social purposes of the school is to prepare children for responsible membership in society and to foster respect for society's basic values, customs and ideals. A related social purpose is the encouragment of appropriate social and moral attitudes and behaviour necessary not only for good citizenship and the other more specific social roles young people will occupy (see section II), but for the pursuit of the good life in general. Also the school is responsible for a basic preparation of the young for the workplace and this too is normally considered part of socialization. A third main goal of the school is the promotion of sound health habits and a commitment to overall healthy life styles. These goals of schooling, namely education, socialization, and concern for health, are not of course

unconnected; knowledge and understanding underlie all three. In fulfilling its educational function the school is therefore at the same time helping to pave the way for social and moral development and for generally healthy living.

In this part of our report we shall identify the personal and moral-social values and attitudes for which the school has a responsibility and, to a more limited extent, the related intellectual or cognitive component (necessary for the development of these values and attitudes) which the school needs also to promote. Some have argued that in trying to shape or influence the values and attitudes of children and adolescents the school in a liberal democracy exceeds its proper mandate (Mill, 1947; Bereiter, 1973; Pateman, 1980; Strike, 1982). This is an area of human development, the argument runs, for which the home (or its equivalent) has or should have sole responsibility. The argument however is extreme and indefensible and clearly disregards the central purpose the school is to serve. First of all, in transmitting knowledge to children and young people and developing their understanding of the world the school of necessity has to be committed to the value and the ideals of truth. It needs to be uncompromising in the teaching of justified beliefs and in the elimination of misconceptions and error in whatever area of study these may arise. Second, as a social institution responsible for the care and learning of other people's children over some two hundred days of each year, it behooves the school to establish within it a wider moral order

based on principles of respect, consideration of interests and fairness. The school which tolerates the bully, is blind to authoritarian teaching or classroom management and ignores the opinions and feelings of children[1], cannot itself be tolerated. Not only must the school be a moral place for children and young people, there are good reasons for thinking that their learning is enhanced in an atmosphere where security, care, respect, trust, and justice prevail.

That parents have a major obligation in the development of their children's moral and social life is incontestable. But as the foregoing argues it does not follow that the school should be, or even can be, a value-free or neutral institution. Nor does it follow (as is often thought) that the values schools should promote would inevitably clash with or rival those taught by the home. We do not deny that different homes may have different views on such matters as how children should be raised and how much freedom and independence they should have, or on matters of religion, politics and sexual mores. Despite this diversity it is nonetheless true that society needs to uphold a set of basic, common moral and social values to insure its own preservation and a form of life that is relatively peaceful, orderly and humane. It is precisely the common societal values which the school needs to transmit, desirably of course, in co-operation with, and the support of, the home. It is therefore both reasonable and necessary (since no other institution of society has emerged to attend to these common values for all)

that the school play its fair part in preparing young people with the attitudes and values needed for living and for fulfilling the public duties and various social roles adulthood confers upon them. What should be further noted in this connection is the general expectation the public has that schools be involved in moral formation.[2] Whenever increases in adolescent vandalism, teenage pregnancies and drug use are reported, members of the public frequently ask what schools are doing to deal with these matters.

II

Scope of Content

2.1 School and Socialization

In what follows we discuss several main social roles found in a modern industrialized society for which we believe the school as a social institution has major responsibilities. The personal, social and moral qualities we think the school must help to develop are then identified within the framework of these social roles. (A list of these qualities may be found in Appendix A.) Social roles vary of course in kind and purpose. Some of them cannot be avoided in a modern society and these we call Type A social roles. They include that of citizen, family member, friend or neighbour, and consumer. Other social roles are more a matter of choice or preference such as those of husband or wife, parent, worker, employer, householder, and homemaker. These roles are not necessary for everyone living in

society. We shall refer to them as Type B social roles. In certain cases social roles are defined more in terms of the rights and duties they entail e.g., citizen and parent, whereas others, in terms of the skills and capacities they involve e.g., worker and consumer.

With this emphasis on social roles we are not suggesting that persons themselves can or should be defined by the roles they choose or are required to fulfill. Nor do we claim that in changing roles individuals are necessarily becoming different persons. Rather our primary concern is the values, attitudes, obligations and forms of critical judgement Type A and B social roles incorporate and which develop consistency of character in the moral-social life (See also p. 32).

2.1.1 Type A Social Roles

(i) Citizen. One of the primary social objectives of the school has been to prepare our young people for living as citizens in a relatively democratic and pluralistic society. Perhaps the most obvious duty or responsibility of the democratic citizen is to live according to the basic laws of society, and to respect the rights and freedoms of fellow citizens. In this aspect of citizenship preparation the school needs first to develop a knowledge of the basic laws, of what is legally and morally right and wrong.[3] It then needs to foster a respect for the laws (and for the exercises of legitimate authority), a willingness to be law-abiding (where, of course, the laws are just and fair) and a critical mind to assess the fairness of

practices and procedures a society endorses. Next the school needs to inform students of what the democratic rights and freedoms are and to encourage the development of a moral attitude towards others as persons. It will in fact be extremely difficult for the school to help young people adopt attitudes of tolerance and respect for cultural (i.e., racial, ethnic, religious) diversity in society unless the school can create an understanding of the basic equality of persons as such, i.e., of the basic worth and dignity of persons.

A second major task of the school in citizenship preparation is to stimulate an interest in political participation in community life. It is not of course advised that schools should become a training ground for partisan political purposes. But it is incumbent upon the school in a democracy to ensure that young people become well-informed about their society, about the issues that are of public concern and affect the common good both locally and nationally, to encourage them to speak out on matters of controversy, injustice (etc.) and to assist them in developing the confidence needed to do so. Political participation also includes a diligence in voting on election days. To have this civic conscience, as we might call it, a knowledge and understanding of social reality and a critical judgment are necessary. It is also essential to be sympathetic i.e., to be disposed to "political" processes such as those of discussion, consultation and collaborative decision-making which the democratic form of life holds in high esteem. The school needs

therefore to nurture the spirit of rational discussion and awareness of its basic rules, e.g., one person speaks at a time, everyone has a right to be heard, sticking to the point of discussion, each voice to count as one, etc.), and the attitudes necessary for it (e.g., respect for evidence and truth and for the views of others; courtesy, and control of temper).

A third main task of the school in this context is to foster reverence for basic governmental and legal institutions and for responsible press that all work to protect and guarantee the rights and freedoms of citizens in a democracy. Representative government must take seriously the public concern of any citizen. The courts of law and the system of justice must derive its decisions concerning rewards and punishments from principles of rationality and respect for truth and evidence, rather than by appeal to emotion or to might. Where these principles are not honored, citizens in a democracy have a moral duty to act to protect and preserve their own and other people's interests.

There is, finally, a cluster of civic (and moral) attitudes and responsibilities it is fitting the school encourage. These include, for example, respect for the environment by not littering, polluting or otherwise damaging it, and the conservation of energy. It is arguable as well that schools should more actively develop a love of country. In stressing a stronger patriotic role for the school care needs to be taken to avoid attitudes of militarism or of isolationism on the one hand, and of reducing patriotism on the other to acts of perfunctory

flag-waving. Instead, the school should encourage a steady and abiding devotion to country, its peoples, traditions and achievements that is compatible, however, with a wider concern for international understanding and world peace.

(ii) Family Membership. Unlike citizenship this is a role children of school age already occupy. As a result, the school's responsibility in this case is largely one of sensitizing children and adolescents to the attitudes and values inherent to their on-going role as family members rather than of preparation for a role yet to come in their lives.

Of central importance to the ideal of family membership (or the equivalent of family membership) is mutual caring or family love--love of parents (guardians) for children, children for parents, brothers and sisters for each other. Without this love, to which children are entitled and need if they are to feel secure and to develop a sense of belonging, it is very unlikely they will be able to develop and enter into normal moral-social relationships with other persons beyond the family. Indeed, disharmony in the family and lack of parental affection seems to have a damaging influence on children's conduct (Bowlby, 1953, 1980; Rutter, 1981). Except in extenuating circumstances, especially at the elementary level, it is not however the place of the school to furnish this love. But it does have an obligation as an agency of socialization to stress the importance of such love and to help promote a better understanding of it,

including what it implies by way of give-and-take in family relationships and duties and rights of family members.

There are several matters that schools may emphasize in this connection. One is considerateness for members of the family. This includes a respect for the rights (and interests) of other members to privacy or to peace and quiet if they so choose. It includes a willingness to help a brother or sister, and of developing a habit of not leaving things lying about where others may trip or stumble over them. A second set of values associated with family membership is mutual trust and honesty; of resisting temptation to take or use what belongs to other family members without their knowledge and permission, returning what has been borrowed from another member and sharing with others in the family. There are also other matters of personal and social responsibility. In the former would fall cleanliness and tidiness of one's home; in the latter, a willingness to help out with family chores, taking care of pets, being attentive to others at meals, or making-up after quarrels. Other social attitudes and capacities involved in family membership include showing appreciation for kindness shown to one by a parent, brother or sister and knowing how to apologize if one has been inconsiderate. Of increasing importance are the emotional capacities children need for coping with a divorce or separation in the family, with abuse or violence in the home, or the loss of a loved one.

(iii) Interpersonal Relationships (Friends and Others). To be a friend, neighbour, partner, or simply an acquaintance to someone, and to be involved in interpersonal relationships of one type or another is unavoidable for anyone living in society. In its social role the school must certainly acknowledge the basic need for companionship and friends. As noted in (ii) above, learning to get on with people and developing a concern for others must (ideally) begin in the home.

The values involved in interpersonal life are essentially moral values but before identifying these, and the school's role in promoting them, there are important cognitive aspects to this social role to consider. First, developing interpersonal relationships presupposes a concept of "other person"--that is, a cognitive ability to recognize others as independent centres of consiousness and as sources of thoughts, feelings, emotions, intentions, motives and as having a capacity for suffering and feeling pain. Second, it is necessary to "know other persons". This expression has a somewhat technical meaning but "knowing others" is normally understood to be a form of empathy. Involved in empathy is an ability to discern what another person is thinking or feeling, and a capacity to imagine being in the shoes (as it were) of the other person with those same thoughts and feelings. To empathize, in other words, is to be able to see the world from the perspective of the other person--to know what it would feel like to be in that position.

Although empathy and sympathy are sometimes confused they are not the same (Bailey, 1975). Sympathy is a matter of active concern for others, of compassion or moral love. The basic distinction then is one between a cognitive capacity to know others or discern a person's thoughts and feelings (empathy) and a caring or love of others (sympathy). To be sympathetic, we believe, is to have a certain quality of character or a moral virtue. It is out of sympathy that a person responds lovingly or caringly to others even when it may be inconvenient to do so or when the others are strangers or perhaps in other parts of the world (e.g., the Jews in Russia, the Blacks in South Africa).

Empathy and sympathy are central to the social and moral development of children and young people. The school should therefore concentrate on the development of the cognitive capacity necessary for knowing others and on the development of disposition necessary for the caring and concern for others. One of the most distinctive features of adolescence is the preoccupation of young people with their own conceptions of themselves and of how their friends see them. According to several theorists (e.g., Kohlberg, 1981) this is an inescapable stage of moral and social development, yet unless there is development beyond this stage it would seem that active sympathy or compassion might extend no further than one's close friends or associates. The development of a wider compassion and social responsibility not limited by a person's own immediate circle of

friends is a particular challenge to the middle and secondary school in its role as a social institution.

In addition to compassion there are several other moral virtues or qualities of character associated with interpersonal life and relationships the school must help to nurture. These include kindness (unselfishness), sincerity, considerateness, fairness, forgiveness, courage, honesty (truthfulness), trustworthiness, co-operativeness, politeness, patience, punctuality and loyalty.[4] Other capabilities and dispositions relevant to this particular social role include: an ability and willingness to make others feel cheerful; knowing how (and when) to offer a compliment and how to receive one; being at ease in the company of the opposite sex or those with different social-economic, racial or ethnic backgrounds; knowing how to criticize friends or other persons without hurting them; knowing what to say and do when friends or acquaintances have suffered a personal loss; knowing what the consequences of one's actions might be for the well-being of other persons; knowing how to introduce others to family and friends and how to respond when introduced by another; and so on.

One dimension of personal relationships that is of particular concern to young people, parents and the school alike is the sexual relationship and the question of what counts as moral behaviour in this context. This is, of course, a highly sensitive area, not simply because of the disagreement there may be about the rightness or wrongness of sex outside marriage, but

also because the sexual relationship is one of the most intimate types of personal relationships there are. It is out of regard for this feature of "intimacy" of the sexual relationship that the following observations are made on what role the school can reasonably and responsibly play in the area of sexuality. We stress first a basic knowledge--in this case a knowledge of the human body and how the endocrine glands and reproductive organs function. There is also information that needs to be transmitted about infections and diseases linked to sexual activity, notably that which is casual or homosexual, and about the risks that are involved. "Alternative" lifestyles need to be examined critically to show why they are not equally socially desirable. But what is perhaps even more important are the attitudes towards human sexuality that the school, and particularly the middle and secondary school, needs to foster. First, there is the development of moral respect for the other or seeing the other as a person, as a human being, and not merely as a sexual object to be used for the gratification of personal sexual cravings or desires. Second is the development of a responsible attitude on the part of young people to be clear and realistic about the consequences of sexual activity, that could follow for themselves and for their families and friends, and of being sufficiently mature and able to answer for such consequences. Third there is the need to encourage normal, healthy, <u>social</u> relationships between the sexes and to develop feelings of confidence and security in adolescents in the company of the opposite sex. With

these matters of knowledge, information and moral-social attitudes the school should direct consistent attention and special effort to uphold the ideal of self-control in sexual conduct. That explicit pornographic material is readily available to adolescents makes self-control even more difficult to achieve. Pornography can also desensitize young people to sexual violence and sexual exploitation of others.[5] For moral reasons the school should deplore such pornography and ensure that students, especially girls, are made aware of the risks they face in a society which allows easy access to pornography.

(iv) Consumers. In highly consumer-oriented societies such as our own it is important that young people learn to function with a degree of good common sense, confidence and resourcefulness in their role of consumer in meeting even the most basic daily needs. There are several considerations to bear in mind here. The financial difficulties in which students may later find themselves as consumers may not be of their own making but forced upon them for lack of steady work or employment. Financial difficulties may also result however from unchecked desires for material goods and commodities that are beyond a person's means to pay. These situations are aggravated by media advertising which relentlessly entices people to purchase and consume more than they may need or can afford.

Given the production-consumption model that is one of the principal driving forces behind most modern economies the preparation of students for responsible buying in whatever their

particular situation will be, is hardly to be achieved simply by teaching a set of consumer-oriented skills. What is needed rather is the development of critical attitudes of mind to deal with the economic realities or conditions they may have to face. This includes an ability to differentiate between consumer needs and consumer desires and the willingness to place higher priorities on the former; the knowledge necessary to discriminate quality and price of commodities and services; a knowledge of advertising techniques and an ability to fend against advertising that is misleading, excessively emotive or illogical. Regardless of income levels students may ultimately hold or of economic hardships they may later experience they should know how to make a budget and manage money and understand the value of consistent planning that rationalizes and realistically controls personal spending in light of personal circumstance.

2.1.2 Type B Social Roles

(i) Workers. In preparing young people for the workplace there are three areas for which the school has a responsibility: (a) vocational information and guidance; (b) development of basic abilities and attitudes necessary for the workplace; (c) general attitude towards work itself. With respect to (a), the school's main task is to help students make sound decisions about the type of work they might like to do or the careers they might like to pursue. For this purpose the school needs to provide a general knowledge of the scope and structure of the world of work,[6] details concerning specific vocations or jobs within the world of

work, and information about the types of service offered by employment agencies in the community. Young people should be taught how to write letters of application, how to prepare resumes and to present and conduct themselves in job interviews.

With respect to (b), the qualities which help most to make young people employable today include a command of the language, a general knowledge of the world, good work habits, and moral qualities such a honesty, dependability, punctuality and courtesy to others. As Diane Ravitch (1985, p. 7) has recently pointed out, the best preparation young people can bring to the workplace is "a general education, a sense of responsibility and the capacity to keep on learning", and not a set of specific vocational skills developed in school. We endorse this view for two reasons. First, it has become extremely difficult for schools to predict accurately what specfic work skills might be needed by employers even five to ten years hence. Second, it has been made increasingly clear by employers that they prefer to train new recruits themselves in relevant skills on the job (Weisberg, 1983; Wilms, 1984; Hamilton, 1986; Malpas, 1986). What employers want the school to do is provide literate, informed, and basically good young people with a willingness to work.

As for (c), students need to see the value of work not merely in economic terms but as a natural and dignified human activity. They need also to put work and leisure in proper perspective or balance and to realize that prolonged or enforced

idleness is harmful to themselves, their self-image and confidence, as well as to society in general. There is no easy answer to what schools should do to prepare young people for "unemployment" other than to encourage them to be impatient with conditions in the labor market and to pressure or lobby for changes in economic policies which help spawn unemployment.

(ii) Marriage. While this is not something everyone chooses, nevertheless many young people will marry within a few years of leaving school. Marriage is a major decision that can alter or affect a person's life and life style significantly. Many of the questions that might be discussed in more senior grades concerning the commitment, responsibilities and compromises of married life have to be examined within a wider moral context of love and respect, consideration of interests and truthfulness. What is the basis for an enriching and enduring marriage? How much importance should be attached to sexual love and physical attraction in a marriage; to mutual caring and trust; to compatibility of personalities and likes and dislikes? Should both partners work? How should disagreements be resolved and major decisions such as whether or not to have children and raise a family be approached? How much freedom should marriage partners have? Why might one partner become jealous or envious of the other, and what should be done? What might be the cause of marriage breakdown? Is divorce or separation always the best answer? When, or should, marriage counsellors be consulted? A consideration of such questions in the classroom should lead to a

greater awareness of the marriage relationship and of the human elements involved.

2.2 The School and Health

At the outset of this chapter we claimed that concern for general health (of the individual student) is one of the main purposes of the school. Our primary emphasis in this section will be with the identification of what we call "duties to the self" which the school must encourage, rather than "duties to others" which was one of the central themes stressed in the forgoing sections on Type A and Type B social roles. This does not imply that the values associated with health fall outside the realm of the social (as we shall indicate) nor that they are irrelevant to moral-social development, which they are not. To be unclean or afflicted with disease does obviously affect a person's relationship with others and how they in turn respond. What we maintain is that in questions of health and related areas the first, though not the only, obligation a person has is to the self.

2.2.1 Safety. This last point may be illustrated in connection with teaching children the rules of safety and encouraging them to follow the rules and develop safe habits such as looking both ways before crossing the street, bicycling with hands on the handlebar, not climbing on gym equipment without supervision, using protective goggles in the shop, and so on. While the intent of such rules is clearly to protect the individual from

harm or injury and to develop responsible attitudes in children towards their own safety, these rules, or many of them, are to be followed for the safety of others as well, and for developing a sense of personal responsibility for their safety too. Children who persist for example in riding their bicycles and skateboards carelessly, or dashing out into the street, have not as yet developed proper attitudes towards both their own safety or that of others. The same may be said of adolescents who drive wrecklessly or while under the influence of drugs, including alcohol.

2.2.2 Physical Health. The idea of learning to take care "of" the self does not of course end with personal safety. It includes the care of the body and concern for physical well-being in general. Care of the body involves basic hygiene and cleanliness, eating balanced and nutritious meals, adequate rest, recreation and exercise, periodic health examinations, avoidance of chemical or other substances harmful to the body, attention to personal illnesses or handicaps, and dressing to suit changes in climate. To encourage children and young people to take these matters seriously and to see them as duties to the self in promoting their own physical well-being should be a central objective of health education in school. A necessary condition for care of the body and for physical health--though not a sufficient condition since there must also be the desire or will to care--is that students be informed about the standards of physical health and be given relevant health knowledge. This

knowledge includes basic biological facts about the body and how it functions, its stages of growth and accompanying changes in physical needs, facts about sex and human reproduction, about sexual and other diseases and malfunctions of the body. It must also cover facts about the effects on the body of smoking, of taking drugs including alcohol and of excessive or extreme physical activity; and it should include an analysis of the influence peer-pressure can have on unhealthy behaviour. There are facts to know about nutrition and eating disorders which afflict a growing number of adolescents, and about clothing materials that are attractive, comfortable yet protective against the weather. Tips concerning posture, carriage, skin infections and general physical appearance are important too in the achievement of physical health and well-being.

2.2.3 Mental Health. There is a further and wider type of personal caring, namely caring "about the self". Caring in this sense involves an adequate conception of the self as a human being. It includes having a sound opinion of oneself and confidence in one's abilities (White, 1986). It is also to see oneself as significant, as equal to others in importance or worth as a person. Having self-respect and esteem, or a sense of self-worth, is the achievement of caring "about" the self. This type of caring should not be confused with a preoccupation with the self. Self-absorption is one of the great enemies to seeing beyond oneself to what is there in the world (Peters, 1973, Part Three). It is an unhealthy state of mind just as lacking in

self-confidence is an unhealthy state of mind. Caring about the self is in part then a matter of seeing oneself in right relationship to other persons. It presupposes a concept of "other person" and a firm contact with social reality.

Caring "about" the self is essential to continuous care "of" the self. A lack of self-respect is associated with depression, ambivalence, withdrawal, weakness or paralysis of the will (Hamm, 1985). Thus, even with a knowledge of what constitutes physical health and well-being it is difficult to see how a person who lacks self-respect would bother to eat properly and regularly, take adequate exercise or provide for essential rest and relaxation.

A further important consideration in connection with mental well-being is the growth of personal autonomy understood as rational self-control and self-governance. Autonomous persons are those who are in command of their lives, who are able to make their own decisions and do, and who have a fairly realistic understanding of their true situations in the world. They are their "own persons" rather than puppets on someone else's string. The central values of personal autonomy (Dearden, 1968) are independence, integrity, reason, responsibility, and freedom of choice and judgment within a framework of social morality. Given that autonomy is an acknowledged end or ideal of personal development, the school, in being concerned for such development, needs to encourage and to be sensitive to the growth of these particular values.

III

Conclusion: The School and Human Values

In closing this part of our study (Chapter Two) we wish to draw attention to certain aspects of values, in particular personal values, and to accentuate the area of moral values about which the school needs to be most diligent. From the treatment of roles and values in this Chapter it should be clear that human values cannot be neatly segregated and divided into "personal", "social" and "moral" realms (See also Chapter One). Moral values for example cut right across all the dominant social roles. They are the common denomination of such roles. In fostering moral values and attitudes the school is necessarily fostering social values and attitudes.

We comment first (briefly) on personal values, on what is found satisfying or prized by an individual. It is not that such values have been omitted. They are present and can be easily identified within the context of the social roles already discussed. Personal values for example are manifested in the friends a person chooses to have or the company a person chooses to keep. They are demonstrated in the use a person makes of leisure time and the interests and hobbies a person develops. In the role of worker, personal values may be expressed in the kind of occupation or life's work a person selects; in the role of consumer, by what a person spends money on--types of clothes, foods, entertainment, books, holidays or recreation. Personal

values may also be expressed by the way in which one dresses, or appears in public. By and large however it is not the place of the school to determine what particular personal values individual students should have or develop. Nor is it possible for the school to cater to all the different and often fluctuating and occurrent personal values or interests of students except in general terms by providing broad areas of knowledge and understanding within which more dispositional lifetime interests may be ignited and developed. Thus the school has a lesser responsibility for the development of personal values than it has for the development of the common moral-social values necessary for community and social life--moral-social values which students nonetheless need to make "personal" or to prize and make "their own".

It cannot be over-stated that a child growing up in a caring community is much more likely to become a caring adult than is a child who grows up in a non-caring community. Nothing which has been said about the school as a social institution is meant to diminish in any way the work and value of the home where all moral development should (ideally) begin. We are firmly convinced however that a context of family (or equivalent) love is not sufficient. The moral growth of children into caring adults needs to be structured initially around a code or set of basic moral rules, which must be consistently applied and followed in home and school alike. Of course parents and teachers need to answer equally to the "moral law" too. But the

presence of moral rules in school is basically to help children learn to recognize what is right and wrong, to begin sensitizing them to the difference, and to develop habits or dispositions to behave morally even when adults may not be around. The reasons why it is wrong to pull another's hair, to take the possessions of others without permission, to hit them, to lie, to cheat, to be rude, to break a promise, and to hord will come more clearly later, just as will an undertanding of why it is still wrong to do these things even when there can sometimes be justified exceptions. As Professor Peters (1981, Chapter Three) has wisely pointed out, children must first enter the courtyard of moral habit before they can enter the palace of moral reasoning and judgment. The courtyard is an indispensable part of the journey of children to moral maturity; but along the way, they need also to reinforce the moral feelings of compassion and the capacity to feel regret, remorse and guilt in situations where these are warranted. Anything less can hardly lead to the achievement of morally responsible and caring adults.

Notes

[1]The moral principle of respect for persons does not however require that all such opinions be considered as equally correct or valid. The teacher who tolerates the beliefs of students which are false, incorrect, misguided or seriously incomplete is herself showing a lack of respect for them as developing persons.

[2]In the United States (for example) according to "The 13th Annual Gallup Poll of the Public's Attitudes Toward The Public Schools", 73 percent of public school parents favored instruction in schools "that would deal with values and ethical behavior". Phi Delta Kappan, September 1981, Volume 63(1), p. 39. In handing down a recent judgment (concerning the right of schools to begin the day with prayer) an Ontario Supreme Court judge observed that "Our schools have an obligation to teach morality" (The Leader Post, Regina, Wednesday July 16, 1986, p. A5). And in handing down a decision giving schools power to control vulgar language, the Chief Justice of the United States Supreme Court observed that "It is a highly appropriate function of public school education to prohibit the use of vulgar and offensive terms in public discourse". The President of the American Federation of Teachers agreed saying that "schools are responsible for teaching civility as well as the three R's? (The Leader Post, Regina, Wednesday July 6, 1986, p. B9).

[3]e.g. Murder, assault, child pornography, theft, willful damage to property, trafficking, forgery, speeding, tax evasion (etc.).

[4]Loyalty, for example, when seen as a reason to cover-up for the wrong-doing of one's friends or associates is not a moral virtue. As a virtue it needs to be related to ends that are morally defensiable.

[5]See Discussion Paper on Pornography developed by the Saskatchewan Teachers Federation, Saskatoon, 1986.

[6]e.g., that it consists of a service industry, a heavy and light production industry, a commerce industry, a communication and transportation industry, a food industry, the helping professions, pure and applied research, etc.

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CHAPTER THREE: MEANS AND SEQUENCE

In Chapter Two of this paper we argued that the school, as a social institution, has a role in developing personal-social competence and character, and discussed what specific aspects of development the school should focus on to enable individuals to find fulfillment as human and social persons.

In this chapter we attempt to discuss the means available in the context of schooling to achieve that end.

I

Constituents of Moral-Social Character

For the above purpose it is useful to clarify what is meant by character. In the strong sense of "character" we imply that a person (1) has relevant moral-social knowledge and reasoning ability, (2) has attitudes or disposition to act on the basis of that knowledge and reasoning, and (3) does in fact act in a moral-social manner. In the weak sense, and often in common usage, character implies only action or conduct. From a social point of view, it is important that an individual meets at least the requirement of conduct as that is what impinges on the life of other members of society. But from an educational perspective (Chapter Two) to concentrate only on the behavioural expression in conduct is unsatisfactory, for education would connote, in this context, knowledge and understanding of relevant aspects of reality and of moral and social values that justify moral and

social dispositions which should underlie appropriate conduct (Kupperman, 1985, p. 228). Even though we can conceptually see a logical order in the three constituents of character--knowledge-reasoning, disposition, and conduct--the psychological order of their development in individuals is varied and complex. In most civilizations habituation in conduct, which would include behavioural skills, has been emphasized from childhood, accompanied by efforts to support such conduct through development of moral-social emotions and attitudes valued in the culture (Wynne, 1985). Traditionally, knowledge of reality and of basic moral-social values that justified the dispositions and conduct were possessed by, or disseminated to, only a minority in a society. Even though one may, from a moral or democratic perspective, disagree with this restriction, it is an open question whether all individual persons in a society are equally capable of acquiring, or motivated to seek, the knowledge and reasoning that justify the moral-social disposition and conduct. However, our democratic ideal of the autonomous human-social person demands that schools should earnestly try to initiate all students to knowledge and appropriate moral-social reasoning, not only habituate them in moral-social dispositions and conduct.

II

A Framework of Consideration

In The International Encyclopedia of Education (1985) Kevin Ryan sums up the methods of moral education (Vol. VI, 3409) under

four E's: Exhortation, Example, Expectation, and Experience. These will serve as useful pegs to attach the various means available in school life for development of moral-social character. By Exhortation, Ryan means procedures ranging from "highly emotional demands to careful reasoning". This qualification is important as the manner of instruction in moral knowledge has to be adapted to the age and developmental stage of the students. The terms of the other three E's (Expectation, Experience, Example) are elastic enough in their meaning to allow for whatever is suitable expectation, example or experience at different levels of schooling, and for individual students.

As the four E's can be methods to develop the knowledge-reasoning, dispositions, and conduct associated with character, it is pertinent to relate the two categories, ie, the four E's and moral-social character. The question has to be asked on what basis the two categories may be related for pedagogical purpose. An answer may be provided if strong and weak connections can be deduced through relating them both to stages of psychological and educational development.

What theory of educational development can best serve as a guide to establishing such a link? We have concluded that for philosophical, social, historical and pedagogical reasons, neither the well-known Cognitive-Reasoning Developmental theory of Kohlberg nor the Value Clarification theory of Raths and Simon is satisfactory (Hyland, 1986, pp. 127-38). This is not to say that at certain stages and teaching contexts (Kohlberg's)

cognitive-reasoning, and (Rath's and Simon's) value clarification are not valuable tools for moral-social development. However, the conception of morality presupposed in such approaches is too limited (Crittenden, 1979) with the result that neither approach is comprehensive enough to capture the inter-connections among the components of a person's moral-social life and conduct. The structure of a more adequate theory of educational development through which to relate the four E's and the three constituents of character may be provided by a combination of the ideas in Alfred North Whitehead's "The Rhythms of Education" in his Aims of Education (1929) and Kieran Egan's Educational Development (1979). Since Egan's formulation of stages is age-related and is more illustrative of applications to the curriculum we shall be guided primarily by his account. He identifies three stages of educational development called Mythic, Romantic and Philosophic (corresponding to Whitehead's stages of Romance, Precision, and Generalization respectively). Egan's fourth stage, the Ironic, goes beyond the school age and does not concern us here.

In the first or Mythic stage, (ages 4 to 10), Egan says the child's "access to the world must be provided in terms of emotion and morality, or knowledge will be simply meaningless" (1979, p. 15). For this stage, he emphasizes the importance of the story form (e.g. fairy tales) and imaginative content of games where like in fairy tales "the basic concepts of good, bad, fear, security, love, hate are basic" (p. 18). In the concluding paragraph on this stage Egan says:

> Interpreting relevance to the child's needs in terms of content leads to a curriculum of local and provincial matters. Interpreting relevance to the child's needs in terms of emotions, morality, and the characteristics of thinking identified in this chapter leads to a curriculum of the most dramatic and powerful themes in human history, and the natural world (p. 27).

It follows then that in selecting learning material and activities for the elementary level in all areas of study, those that will meet also the moral and emotional needs of the child should be chosen. The ideas expressed in the the Curriculum Guide for Divisions I & II, Language Arts (Saskatchewan Education, September 1971, pp. 27-29) are compatible with this approach.

The second or Romantic stage, (ages 8-15), accomodates Whitehead's emphasis on learning of what is real and specific, or facts; in Egan's words, "students have to develop their romantic sense of identity within a context of reality" (p. 31). At this stage the student is attracted to the limits of realistic possibility, e.g. what is heroic and noble or their opposites. Though emotional responses may sometimes be out of proportion to the significance of the object of interest, it should be accepted as a process towards maturity. This is the stage to capitalize on such interests for the purpose of developing sentiments and dispositions for various qualities of character through admiration for and identification with models worthy of imitation. Suitably written narratives (Duffy-Hutcheon, 1986) from the life of a Tommy Douglas, a Louis Riel, a Mother Teresa or a Terry Fox, and many heroes and heroines in national and

world literature and history should provide models of greatness. As Egan points out, the student feels: "I could do that too" (p. 38). The students should also be enabled to see that excellences can characterize their own actions here and now, and do characterize the lives of many parents and other people around them.

The universe the student lives in or in Iris Murdoch's terms, the objects of "attending," should help one to "unself"; Murdoch says that study of school subjects also can be an instrument of "unselfing" (Murdoch, 1970, p. 90). The student at this second stage can be interested in detailed facts, e.g.: sports scores, dates, places, etc., and often develops a prodigious memory of persons admired and of remarkable achievements. The challenge to the teacher is to select materials and activities that will meet the students' "romantic" tendencies with a view also to what will provide knowledge (Joyce, 1980, pp. 77-78, 102) from which positive dispositions may be released.

Developing qualities of character is not of course an isolated process. An essential feature of social maturity is knowing the factual consequences of one's actions on oneself and others. Moral and social dispositions are not sufficient to ensure that one's behaviour leads to personal and social well-being. Moral efficiency assumes both sentiment and a ready knowledge of many facts, and efficiency in supplementing them. Egan warns:

> Frequently in educational writing, memorization, or pejoratively, rote learning is depreciated, as though it is somehow necessarily incompatible with inquiry or exploration. Particularly, in recent decades, rote learning of poetry seems to have become educationally disreputable, yet a mind stocked with fine poetry and prose enriches both rhythms of one's language and the range of one's thought and sentiment and provides an infinitely rich treasure that can be drawn on at will through the rest of one's life. Similarly, a crude mass of factual knowledge about any discipline area (apart from being important for the best fulfillment of the next stage...) has an important intellectual and aesthetic value. Only people without such treasures depreciate their value, and it is inappropriate to accept the advice and guidance of the ignorant in matters of education (pp. 48-49).

In the third or Philosophic stage (ages 14-20), the student begins to realize that different pieces of information are interconnected, that the world is a whole and that one is part of it. "The major defining characteristic of (this) stage ... is the search for the truth about human psychology, ... for the truth about how societies function, [and] ... the general laws whereby the world works" (p. 51). The student has an urge to generalize and is often, unlike in the second stage, impatient with mastering and acquiring facts. He is ready to move "from the particulars to the principles by which the particulars may be ordered" (p. 55). However, though the natural inclination or receptivity to conceptualization should be encouraged, its potential value is nullified without careful attention to facts. For, as Kant said, concepts without percepts are empty. The constant interaction between general schemes and knowledge of specific facts should guide the student's development through this stage.

A natural urge to generalize about the moral-social quality of events and characters in literature and history help to develop moral-social knowledge and principles and reasoning skills. Discussing whether a character in history, drama or novel is moral--to what degree and in what aspects--provides scope to consider such questions as: what are the obstacles and pulls in human life which impede the expression of desirable qualities of character? How does it happen that some have certain qualities, and others the opposite? And even more important, how does one judge? Is one judging without sufficient attention to the text (equal to percepts or facts) in literature, or reliable evidence in history? A progressively refined moral-social vocabulary necessary in the context to articulate and understand thoughts, questions, and responses has to be learned, and this helps the student to perceive the self and the world in moral-social terms.

This is probably a good place to emphasize the familiar notion that besides what is taught in the classroom, the general tone of the class and school and the attitudes and actions of teachers and other students come into contact with will influence the way they perceive and judge relevant incidents from a moral-social perspective. These factors also influence their dispositions and conduct. Morality, in other words, is "caught" as well as taught. Therefore a further network of considerations on context/agent, as distinguished from method (the four E's),

can be added to our matrix. Together we have four sets of considerations:

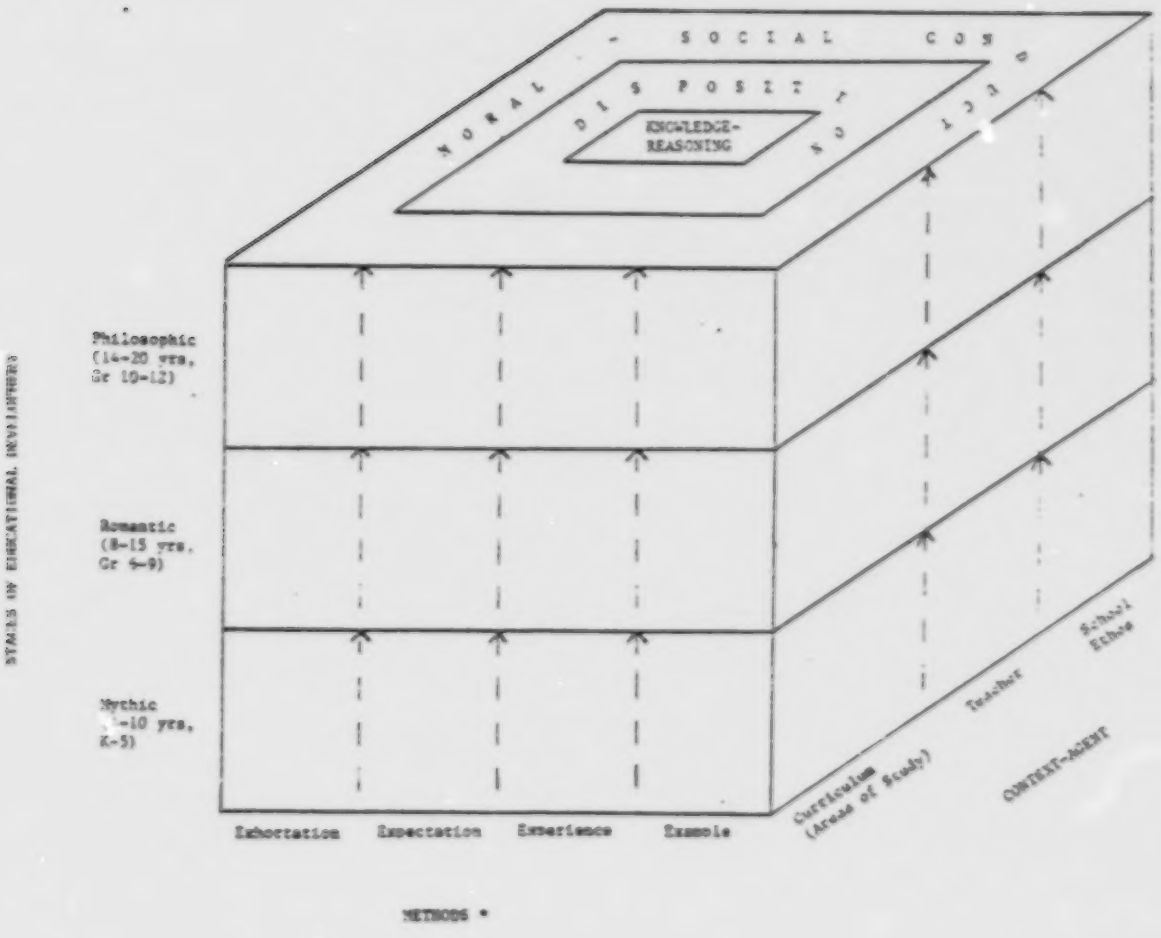
1. Constituents of Character (Knowledge-Reasoning, Dispositions, Conduct)
2. Methods (Exhortation, Example, Experience, Expectation)
3. Context-Agent (Areas of Study, School Ethos, Teachers)
4. Stages of Educational Development (Mythic, Romantic, Philosophic).

The following diagram represents a summary of what has been discussed so far in this chapter.

A FRAMEWORK OF CONSIDERATIONS

for

CHARACTER DEVELOPMENT



* In an article "The New Moral Education" in Phi Delta Kappan, November 1986 (pp. 228-233), Kevin Ryan has partially revised and expanded the E's to five: Example, Explanation, Exhortation, Environment and Experience.

The task of schooling is to use the four E's (methods) for the purpose of developing the triple constituents of personal competence and character--conduct, dispositions, knowledge-reasoning. The context-agent notion indicates the situations that provide opportunities for using the four methods. The degree of achievement in the character components aimed at, and the manner of using each of the methods in the context-agent situations, should be guided by the stages of educational development.

While Egan's theory is on educational development and curriculum as a whole, what we have emphasized in this section of the Chapter is how his ideas on sequence in educational development and curriculum provide a comprehensive structure within which a developmental approach to moral-social education can be located.

III

Context-Agent

In this section we shall discuss the three constituents of the one set of considerations we have referred to as Context-Agent. These are: 1. Curriculum or Areas of Study, 2. School Ethos, 3. Teachers (See Diagram, p. 47).

3.1 Curriculum

In the context of this discussion Curriculum is taken to mean "areas of study". Schooling gets its specific and central

character, as explained in Chapter Two, from its concern with knowledge through which the young members of society gain an understanding of physical and human reality (see also Chapter One). The Program Policy Proposals (P.P.P.) lists six subject areas as required areas of study which "should serve as vehicles for attaining the common essential learnings." (p. 14). It is however important that they should serve as vehicles without violating in the process the intrinsic nature of each area. The justification of the six areas of study, as forms of human activity through which we make sense of reality and respond to it, is based on more than their providing contexts for the development of "Common Essential Learnings". At the same time as they are forms of human activity, in different degrees human values are implicit in them. As Les Brown (1986, p. 1) says:

> In as much as the pursuit of knowledge is truth seeking, and truth seeking is a moral activity, a liberal education has a moral inclination.

However, it is natural that subjects like literature and social studies which deal directly with human beings provide more contexts related to moral-social qualities than say mathematics or science, though even the latter, as they aim at truth and are applied by human beings, have moral-social implications.

What we say under the different subject headings is not comprehensive enough to cover all the content of each curriculum area, or methods and approaches for every stage. Our suggestions should be considered as illustrative. Further, because certain qualities of character and competence are discussed under a

particular subject should not be taken to mean that only that subject is relevant for developing those qualities. However, we wish to make clear that some subjects have special responsibilities for attending to the development of certain specific qualities of character and competence (See Appendix A, and Beck, 1971, pp. 25-28).

3.1.1 Language Arts

In schooling, the integrated development of the four skills of listening, speaking, reading and writing are advanced through study of literature in the broad sense. If these skills are not to be shadow exercises, they must be related to life; literature provides that stuff of life. The material of literature the children in the elementary school should be exposed to in Language Arts and Social Studies, for example, need not be rigorously differentiated. The most basic knowledge of physical and human reality is best learnt through narratives where moral binary concepts such as kind-unkind, selfish-sharing, careful-careless, often underlie the descriptions of events and characters. The vocabulary of simple moral terms or terms indirectly related to moral-social life (e.g. thoughtful-thoughtless) should become thoroughly familiar and enable children to characterize their own and others' actions in those terms. The material and activities should provide scope for instruction (or "exhortation") and imaginative experience. They will also provide standards for what is expected in conduct. As it is in reading and writing that the school initiates the

child, it is primarily through those two activities that the curriculum should serve as an instrument for expanding the moral-social experience. (See also Mythic Stage, pp. 41-42).

In the Curriculum Guide for Division III English, (July 1978), suggestions made under Literature, Canadian Context and Multi-Culturalism, Mass Media and Creative Drama are particularly relevant to moral-social education. Developing the students' oral vocabulary and expression, through experiences with writing as well as opportunities for oral expression, is very important. The student should be able to articulate thoughts and feelings because communication is a maker of psychological universes (Jellinek, 1982, p. 12-13). Very often one is shut in within oneself and, lacking words, is not able to communicate, for example, one's emotional problems, assuming that there is no way others can be made to understand. This may have serious consequences for the student and for the community, as locked-up frustration and rage may express themselves in anti-social behaviour. Moral-social life is not an isolated universe. The self-esteem that comes from a capacity for articulation in words and deeds plays a significant part in one's moral-social dispositions. Suggestions like Joyce and Weil's (1980, pp. 187-217) Human Awareness and Mental Health models could be integrated into teaching, particularly at the second and third stages of schooling (See also Chapter II, p. 30ff).

Though we hold with the Curriculum Guide for Division IV: English (1975, p. 17) that the raison d'etre of imaginative

literature is not didactic, we do not think that an autonomous literary or aesthetic criterion alone should determine the choice of texts in literature or the approaches to teaching it in high school. Eschewing an ineffective puritanism or narrow "social realism" should not lead to ignoring that the greater the art, the more powerful its impact on the mental universe. Therefore, through literature moral instruction should and can be given without "sermonizing" (Dearden, 1967, p. 138). Morality is not a matter of any individual vision, however artistically expressed, though such a vision often can reinforce moral vision and disposition. It is not that literature should be produced with didactic or moral intent or should always have positive moral implications, but that in the context of schooling, such good literature and manner of teaching as are not incompatible with the purposes of schooling should be selected. To leave the young cynical and without moral-social direction, i.e. to give the impression that no standard has ultimate validity (Hyland, 1986, p. 129; Tipton, 1982, p. 44), is not compatible with the purposes of schooling. Derwent May's criticism of an English Programme for schools is worth quoting:

> ... nor do I want children to grow up as naive champions of the status quo. But doubt and scepticism have their place in life after you have got some knowledge and passion and desire to achieve something (May, 1980, p. 719).

We would agree with the Guide (p. 27) that the nature of literature and the purpose of teaching it is more than its relation to moral-social values, and to spend an inordinate

amount of time on values is to distort the subject. Cognitive (knowledge-reasoning) and aesthetic aspects are integral to literature. The former enlarges our knowledge of life and reality as it is (humour has a significant role here) and, as emphasized before, is a condition of moral-social competence, while the latter, aesthetic or imaginative element, is what makes it literature. However, without the cognitive or empirical component, whether imaginary or real, there would be no literature. It is the cognitive-moral-aesthetic blend which historically has put literature at the heart of education in almost every civilization, for its material, i.e., language, is a defining character of humans. To see literature only as one of the arts like music or the visual arts is to forget its complex nature and its role in educational history (See p. 45, and Beck et al, 1978, Appendix 5).

3.1.2 Social Studies

> Civilized man, or so it seems, must feel that he belongs somewhere in space and in time; that he consciously looks forward and looks back. And for this purpose it is a great convenience to read and write (Clark, 1969, p. 17).

It is quite early in school life that children want to know and express their sense of where they are in space. It is the educator's task to enrich the child's initially simple sense of space with historical or human association in an increasingly sophisticated way during the years at school.

The school has also to supplement the home in initiating the children to what they have to do, know, and value in their life

with others at home and in school or other public places. Much of this initiation does and can take place without formal instruction. But as children grow up, systematic learning of their social role based on knowledge and understanding and a conscious sense of moral-social values mediated through an increasingly discriminating vocabulary should reinforce their moral-social dispositions and behaviour.

The curriculum in Social Studies, therefore, should enable students progressively to: 1. locate themselves culturally in space and time, and 2. perform their roles (See Chapter Two) as part of the family and school, and later as adult members of their society.

We feel that to attend systematically to these two aims it is desirable to separate the components in Social Studies, from Middle School onwards, into two distinct subjects: (i) History, (ii) Social Studies, though the time allocation for both together need not be more than what is proposed (P.P.P., 1986). We also suggest that the new Social Studies, though it would contain concepts from different social sciences, should have a central component of Human (national and international) Geography which has a long and esteemed tradition as an integrating school subject.

Human geography provides ample scope to learn that, though people in different cultures respond in different ways to the varied physical and social environment, certain fundamental needs, values, and aspirations are recognized in all cultures.

The subject should also demonstrate that because of increased facilities for travel, communication, transportation and economic inter-relationships, the world has become a "global village", where economic, political, moral and social values are being shared across more and more cultures.

In the elementary school, where there need be no rigorous differentiation of material between literature in the Language Arts and in Social Studies, the chronology of events and characters need not be emphasized. As stated before (Egan, 1979), children assimilate an understanding of the world in emotional and moral terms. As they progress through the elementary schools, besides reading stories and characters from the Ancient Greeks and Romans, the Bible, European literature, legends and history, they should also be exposed to visions of excellence through characters in native Indian legends and tradition, and in other civilizations, e.g. Confucius, Buddha, Gandhi. It is neither necessary nor probably advisable that children pay special attention to what particular race or cultural tradition the great characters are from. What should be aimed at is that children come to see that greatness and goodness have found and can find expression among men and women in different cultures and races. At the early undifferentiated stage in Social Studies there should also be emphasis on children's immediate roles in family and school and on inculcation of habits (see Chapter Two).

We agree with the Report of the Social Sciences Reference Committee (June 1983, p. 3) that the Ancient and Medieval World be studied in the Middle School. At this stage there should be a chronological understanding of events and characters but the main stress should be on the values and concepts of those historical periods which are fundamental to understanding our contemporary society and its dominant moral-social ideals. Both ancient and medieval history provide contexts to help dilute ethnocentric prejudices about contributions to what is the universal and co-operative enterprise of civilization. For example, to read how the Persians reported the wars against the Greeks, or of the Arab-Islamic contributions to the West, should help to get rid of assumptions about any natural association between any particular geographical area or race and civilization. At the same time, the readings and discussion should lead to an appreciation and commitment to the best values of Western civilization which have universal validity and can be used to criticize and judge our own contemporary lived-values and practices. This critical exercise is increasingly pertinent at the third stage, the high school.

While cultivating the critical spirit is important in education, R.K. Elliot warns us to be on guard against what leads to nihilism (Elliott, 1982, pp. 49-62). Fundamental moral concepts cannot be wholly derived from the idea of rationality; therefore reasoning processes in the moral-social realm, as in science, must start from certain non-rational beliefs. Degenhardt (1986, pp. 113-115) makes a distinction between two

levels of moral issues. To leave as open to debate first level of moral principles, like respect for life or justice, may lead the students to conclude that the whole of morality is an area where there are differences of opinion, not amenable to rational resolution. This is to make them thorough-going relativists (see Chapter One).

In Social Studies, both at the Middle and High school levels, there should be a number of modules dealing with some of the contemporary social issues like marriage and social justice mentioned in Chapter Two. Some of these modules may be jointly undertaken with Health Education.

3.1.3 Health Education

This is a subject significantly relevant to the development of a person's moral-social character and competence. In this area of study, knowledge of the physical reality of humans and of nature is integrated with cultural reality and moral-social values. Preservation of physical well being is among the duties to oneself (see Chapter Two) not only because it is a worthy end in itself, but because of its interaction with the cognitive, moral, and emotional aspects of the mind, and their expression in personal and social life. All the items mentioned in the Health Curriculum Guide for Divisions I & II (1977) have implications for moral-social development. Among the three constituents of moral-social character, conduct is immediate and central in health education. Habituation in behaviour that is compatible with health can be encouraged and, to a great degree, enforced

through school rules and expectations e.g. in the cafeteria, laboratory, gymnasium. Knowledge and instruction become more important in the higher grades. Where moral-social-cultural values are involved like in mental health, drug education, and family life, habits of disposition and behaviour developed in earlier years have a significant impact.

There is subtantial consensus on what our society considers as social ills. This is attested by recurrent statistical reports in the media. Therefore, the vision of the good life our society holds should guide the teaching of values in family life, sex education, and mental health (Rust, 1975, pp. 97-98). The qualities of character like self-control, empathy, and courage to withstand undesirable pressure from peers cannot be achieved through health curriculum alone. These characteristics have to be the cumulative result of the entire curriculum, school life and the example of teachers; probably even more the result of adult examples and media, outside the school (Tyler, 1975, pp. 12-13 and Wicks, 1981).

The concept of mental health needs some clarification (See also Chapter Two, Section 2.2). What is implicit in physical health is clear to most people. However, what is mental health? The content of this concept is a function of cultural values and therefore not morally or socially neutral. There is a tendency to think of it predominantly in terms of emotional adjustment. Is a person who is immoral, in that he uses others for his own ends, but has no feelings of guilt, mentally healthy? In fact,

for such a person to feel guilty and to resolve to reform would be a sign of mental health (Menninger, 1973). The point we want to make here is that in dealing with topics like sex education, family life and drug education, moral-social values should determine the approach to and purpose of instruction.

3.1.4 Science

Though all the Required Areas of Study (P.P.P., 1986) are concerned, in different degrees, with presenting reality as objectively and truly as possible, Science and Mathematics are considered by their very nature to be neutral in terms of moral-social values. As pointed out earlier however, science is not neutral in its quest for truth. Even more significant is the fact that the formal procedures of scientific enquiry demand moral dispositions or propensities to subject oneself to evidence, and evidence alone (Martin, 1986). It demands self-discipline to be able to resist discarding, or being negligent to search for, evidence that may go against one's favorite hypothesis or prejudices. As initiation to scientific attitudes and methods is a goal of science education, occasions should be provided for habituating students to searching for and submitting to evidence. Though the specific skills for discriminating what is evidence in literature, social sciences and other subjects may vary, science activities provide explicit opportunities to develop the scientific disposition. Seeing a situation as it is, not distorted by one's prejudices or passions, is a condition for sound moral-social judgment. Only with an objective knowledge of

situations can moral-social values be applied for reasoning leading to a defensible judgment or decision.

Progressively, in the science curriculum in the Middle and High school stages, the students should be given instances where even the most rigorous application of scientific method cannot give a solution because of the nature of some problems. A naive expectation that scientific procedures can lead to knowledge of and solutions to all problems, because it can confirm or disprove hypotheses, has infected much contemporary thinking--some have called this "Scientism" to distinguish it from Science (Pinch, 1986). This may partly be the result of unsubtle applications of scientific method by many social scientists. In high school, particular attention should be given to counteract the popular belief that disproving a hypothesis or an assumption is proof of the opposite. It should be made clear that because many realms of human life are not amenable to scientific method, crucial decisions have to be made taking into consideration the possible balance of consequences estimated in view of other forms of knowledge and experience.

As scientism is a simplistic attitude of looking to science as a panacea for all social ills, the opposite attitude of considering science as anti-human is also prevalent in our society. To counteract this, in teaching history, social studies and science itself, attention should be given to the essential and positive contribution of the application of science and technology to the realization of moral-social values. There

could be one or more modules co-operatively organized by teachers in the three subjects on the benefits as well as the harmful application of science and technology.

There is no need to expand on the importance of being aware of the difficulties in making policy decisions concerning such issues as nuclear energy, environment, inherited ways of life, and technology. Such issues have value implications and therefore will arise in Social Studies and Health as well. The most important contribution science teaching can make is to demonstrate that, without knowledge, informed decisions cannot be made. Moral sensitivity and social concern without reference to conditions of physical and human reality tend to manifest themselves as mere slogans. By the senior years of schooling, students should know that moral-social values may conflict in application, that there could be honest differences in the positions taken and that ultimately each person must contribute to social and political decisions on the basis of one's own reasoned conclusions or on the authority of experts one has reason to trust.

3.1.5 Mathematics

In its essential nature, Mathematics is not concerned with physical and social reality, but only with logical relationships. However, to consider it strictly from only this point of view is to ignore its human-social origin and history. Arithmetic is the best illustration of how Mathematics is applied to physical and social reality. Here, logical reasoning, like a stencil, is put

over reality and serves as an instrument to relate aspects of reality. The child who learns that two and two are four and that no power on earth can make it five is learning implicitly a primary canon of logic, namely, that a conclusion must be consistent with its premises. Even adapted to the reality of phenomena the above canon is the basis of all reasoning (Gibson, R., 1986, p. 15).

While students advance in their ability for mathematical reasoning they also learn through other subjects about reality so that the premises or the content of mental life are consistent with the facts of reality. The consistent reasoning model of Mathematics or deductive logic is used by science.

What is the relationship of all this to moral-social values and competence? First, moral-social reasoning is the process of applying moral-social values to factual data; one deduces the implication of moral-social values to particular contexts. Second, problems set for students in Arithmetic can enable them to see in quantitative terms numerous phenomena like buying and selling, time, work, population, energy, income and land distribution, profit and loss, or application of technology like computers. Such quantitative consciousness is often necessary to think precisely on moral-social issues in personal and public life. For example, an awareness of time is necessary to plan intelligently and perform one's duties or to be considerate and thoughtful in inter-personal relations.

The primary purpose, teaching Mathematics, should however remain dominant. Infiltrating moral-social awareness into mathematics should be done in such a way that its specific nature is maintained.

3.1.6 Aesthetic Education

We mentioned in relation to Mathematics that it is applied (like a stencil) over reality to enable the natural and social sciences to capture the relationship within reality. However, formal systems of Science and Social Sciences can never capture all the significant aspects of reality. Many aspects escape the formal systems. But sensitive individuals in all civilizations have captured various phases of phenomena through their individual vision and imagination: events, characters, relationships, physical features, and human responses to reality such as despair, hope or aspiration. They have used words, visual images, sound and movement to express them. Without the arts our understanding of life and reality is an impoverished one.

The teaching of Arts provides many contexts that can enrich the processes and aims, particularly of literature, history and social studies, that relate to development of moral-social sentiments and dispositions. Reinforcing students' understanding of themselves and developing empathy and sympathy for others should be seen as objectives of aesthetics teaching in school. What we have already said in relation to literature about the inappropriateness of applying solely an autonomous aesthetic

criterion in the context of schooling should apply here also. "Beauty" and "nobility" have both been used historically to describe moral-social character because beauty in art and behaviour were often associated with moral-social sentiments.

Activities in Arts Education parallel moral life in that they demand and reconcile discipline and freedom (Wicks, 1981). The Arts also reflect the historical evolution of cultural values in the civilization we live in, and provide contexts for critical discussion not only on the nature of the arts but their relation to moral-social values.

3.1.7 Physical Education

Physical Education can be viewed as a means and an end. It is a means in relation to health which is an end in itself. Physical activities in games and sports are expressions of the human spirit, and the joy and satisfaction derived from them are ends in themselves.

Sports and games are probably the earliest occasions the child learns that it has to obey rules, that it has to exercise its freedom within a framework, that others have to have their turn. This following of rules is often against its natural impulses, but imposed discipline becomes self-discipline if the child can be helped to realize how it is beneficial for oneself and for others. Children should be able to see that classroom behaviour and school behaviour as a whole should be disciplined, like in sports and games. Discipline is the harmonizing of activities towards a certain end. Physical Education provides

probably the most direct context for understanding and exercising self-discipline, and for co-operating to achieve common ends. Piaget wrote (1979) that in collective games,

> "the child learns to locate himself in relation to others in the framework of defined hierarchical structures. This discovery will make him behave as a member of the group and thus determine his personal status and perceive the group in relation to him and other groups. By bending to the obligatory rules of the game, the child internalizes the norms of his society."

Games and sports also provide opportunities for competition. In some circles the spirit of competition is considered such an undesirable trait that they want to exorcise it from studies as well as athletic activities. Games in which there are no winners or losers have been invented and propagated. We are not convinced that competitiveness and co-operativeness are contradictory qualities of character (Coleman, 1961). A competitive spirit can provide motivation and release individual energies for striving towards worthy goals. The spirit of sportsmanship even if never fully realized should be emphasized and earnestly acted on by school authorities. Inter-school games, for example, need serious examination to see if they are coached and conducted in a spirit compatible with the moral-social purposes of schooling. It has also been asked how far the worship of inter-collegiate teams de-emphasizes the importance of providing for the widest possible participation by students. To strive for and to provide a vision of excellence in athletics is important, but that objective should not undermine other crucial objectives.

3.1.8 Christian Ethics

This is not one of the Required Areas of Study in the proposed core-curriculum; nonetheless there is a long tradition of ethics or moral values being taught as a part of the Religion program in many schools. A few comments should not be out of place.

Religion, in the normal sense, not only includes metaphysical beliefs and ritual worship, but also ethics, moral prohibitions and commands. Christianity, like Judaism and Islam, posits God as the personfication of all moral goodness, who has, in history, revealed to mankind general ethical principles, or specific guides for moral conduct e.g., the Ten commandments, in which general principles and virtues are imbedded.

Revelation of ethical content does not eliminate the need for interpretation to draw moral rules of conduct and adaptation to context of specific behavioural norms, in a way consistent with the basic moral values in religious revelation. Such interpretation and adpatation demands reasoning and should be part of teaching Christian Ethics.

However, before that stage is gradually reached, there is need, like in all moral-social training, to induce children to moral-social habits and dispositions.

Religion may provide additional motivation to moral-social life, for in religion ethics is part of a universal scheme of things within which individual human life has its meaning (Kohlberg, 1984, pp. 249-50).

Because there are many people in contemporary society who do not subscribe to any religion it should not be assumed that religious and non-religious people subscribe to different systems of moral-social values. In fact most moral-social values and standards of conduct are common to both affiliations (Chapter One). It should be a part of Christian Ethics, while teaching commitment to faith and to specific religious-moral values, to teach also tolerance of individuals and groups who differ or disagree. This is not to say that in a democratic society people who differ whether on religious or moral-social values should never attempt to convince one another of the justificatory reasons for their respective positions. However, the procedures for such exchanges should meet at least the standards expected in dealing with differences on political issues. The civilized manner of dealing with differences (see Chapter Two) reflect the religious-moral-social values which include respect for individual persons, regardless of creed, race, sex or social standing.

3.2 School Ethos

In Fifteen Thousand Hours (1979), Michael Rutter et al. used the term "ethos" to refer to what has been described as "the subtle and complex combination of dimensions that cannot be disentangled for discrete quantitative measurement and analysis, but which have an enormous impact on the vigor and cohesion of the school" (Lightfoot, 1983, p. 381). Vigor and cohesion are

imprecise terms, but most of us will have little difficulty in recognizing a school with such qualities. Both Rutter and Lightfoot have attempted in their studies to discriminate what features make secondary (U.K.) and high schools (U.S.A.) good. Many general characteristics they draw attention to should apply also to elementary schools. It seems that school ethos may have more impact on student-character than even specific character education programs. According to Greenberg and Fain, in their study of eight elementary schools, there was no measurable difference in character building between those students in specific character education programs and those who have not been in such programs. But there was a difference among schools (Greenberg, 1982). This seems to suggest that we could attempt to develop moral-social character through means other than having a special subject called character education or moral-social education (Wicks, 1981).

In the Department of Education and Science report entitled 5-16 (Britain, 1985, pp. 59-61), it is stated that the "children should feel that the school has a clear, consistent, secure, moral framework." Concepts like fairness and justice must be exemplified by the adults with whom children deal. School community provides the setting for children to observe moral ideas in practice and to come to terms with the views and feelings of others. If the sense of school as a cohesive community is gradually developed children should come to see that the interest of the institution must be weighted against those of

individuals. However, students will come to see themselves as unimportant and expendable if the adults' concerns are seen to be unrelated to the students' collective welfare. Because their perspective may sometimes be wrong, because of their immaturity, it is not only important that the school is really student-centred, but should be seen to be so. In a recent discussion on how children view the school an experienced educator suggested that there should be at least one adult in the school, not necessarily a teacher, with whom a child feels at ease to talk to as a protective friend (B.B.C., July, 1986). There are numerous ways the impersonal character of the institution can be minimized. Even if it made no difference (Clare, 1986, pp. 4-5) to academic achievement what the student-teacher ratio is, a lower ratio should be more conducive to moral-social nurturing.

Learning to co-operate on the basis of common interests can be encouraged through voluntary groups like Guides and Scouts as well as clubs for various allocated school responsibilities or interests. A sense of belonging to one's home, class, team, club or school gives children confidence and freedom within a secure framework. Teacher-advisors to such clubs or committees may be obtrusive or non-obtrusive according to the degree of maturity of the students. It should be borne in mind that in this context efficiency and excellence are less important goals than the students' becoming more and more self-directive in a co-operative setting.

Studies like Rutter's (1979) and Lightfoot's (1983), and the London Primary School Report (Clare, 1986), all emphasize the crucial role the principal plays in setting the tone of the school and giving it order, a sense of purpose, and high expectation of teachers and students. Lightfoot, whose study encompassed good inner city, suburban, and elite boarding schools, found that "Order and decorum are required before the deliberative acts of criticism and contemplation" (1986, p. 313).

What should be the school's relationship with its community in the context of striving to achieve its cognitive and non-cognitive goals? While there should be genuine consultation, we endorse Lightfoot's view:

> I do believe that good schools balance the pulls of connection to community against the forces of separation from it (1983, p. 322).

Often it may be necessary to disengage the school from external intrusion, and set school standards and goals by internal consensus, and build "resilient intellectual and moral structures". In defining the purposes of the school and setting motivation, the school should not be too much influenced by a limited perception or what is immediately useful in a particular community. Most students will not spend their lives in the immediate community of their schooling. Parents generally expect their children to develop competence to be socially mobile. What the sociologist A.H. Halsey (1980) pointed out in his study on the undesirability of designing curriculum to suit the needs of the working class children should, in our view, apply to

adjusting expectations to meet the needs of rural, native, ethnic or female students. Halsey found it "a sad paradox that while egalitarianism moves from considering the opportunities of the individual to those of the class, it actually widens class divisions and diminishes the chances of the working-class child?" (Warnock, 1980, pp. 219-20). What the school should concentrate on is the life-prospects of its individual students. Halsey demonstrated that the schools are not very successful in altering the social system as a whole.

What we have referred to as a limited perception, dictated by the immediate and often trendy, and its consequences, come through in the recent Brent Report (1986) entitled The Two Kingdoms. However, grudgingly, the report admits,

> We are not criticizing the aims or indeed the methods of "child-centred" education, but we are saying that its outcomes are very different from its intention. It has alienated the very social groups it was supposedly designed to give a voice to. It must be fundamentally rethought (Clare, 1986).

The purpose of referring to the above studies was to emphasize that the school's relationship to the community which can influence its cognitive and non-cognitive goals should not be a matter of mere form, but very discriminating according to conditions.

3.3 Teachers

> We think of teaching as a process by which teacher and students create a shared environment including sets of values and beliefs (agreements about what is important) which in turn colour their view of reality" (Joyce, 1980, p. 1).

In this process of sharing, though both teacher and student are active, it is the teacher who is the guide for she represents the cultural experience of the human race with her own personal experience enlarged and critically integrated through formal education. Being a teacher is constituted by what she is and what she does through example, instructing, directing, guiding, judging or supervising. In the context of paving the way for her students' moral-social development, what she is--her knowledge and beliefs about reality, her moral-social values, and dispositions based on both--will determine what she does. Three questions relevant to our objectives may be asked: 1. How does the teacher use the power associated with her authority as a teacher? 2. Are her professional dispositions and conduct such that they will advance moral-social development of the students? 3. What are some of the effective approaches in the classroom?

The authority given to the teacher as the agent of society, and power for the proper exercise of that authority, should justifiably be used only to achieve the goals of schooling. Any misuse of that power is contrary to the teacher's being a moral-social exemplar. Even if such use of power may be successful in bringing about cognitive or behavioural learning, narrowly defined, it weakens her moral-social impact. This is not to say that the teacher should not use power to support her authority to make demands of students or punish them when required. Whatever the occasion, any use of power must be compatible with the belief that every child--regardless of

intelligence, achievement, industry, or temperament, race, religion or sex--has to be respected as a person. Just as, for example, no science is possible without starting from unproved assumptions, that human persons must be respected as such is an unprovable axiom on which our moral-social values are based. This means the students are not the teacher's inferiors as persons. It does not however imply that all human persons have the same ability for, or develop to the same degree, various human excellences, nor that identical methods will be effective for all students. However, the basic principle of respect for human persons will rule out writing off any student as uneducable or, for example, favoritism on the teacher's part for any reasons whatsoever. Favoritism is a serious fault because it is destructive of the teacher's moral influence. Even when the teacher is unconscious of this fault, students usually detect it.

Because the teacher has power, students are unlikely to question a teacher who habitually is not prompt in her professional duties or is perfunctory in her manner of doing them. Excuses and explanations from such a teacher do not generally convince the students because they will have already sized up her professional character. If, to guard against their censure, the teacher tolerates the same lack of promptitude on the part of the students, she is habituating them in undesirable behaviour.

It is desirable for students to see that teachers too live within a framework where there is authority, hierarchy, duties

and responsibilities. The students should come to realize that in institutions aiming to achieve common social purposes members are less pre-occupied with claiming all their rights than with fulfilling responsibilities and expectations, and that meeting them is not always an enjoyable task.

Research studies on good schools endorse the belief that in such schools the principal and colleagues support and reinforce a teacher's authority. The authority of the principal is upheld by teachers, even when the person holding the position has some minor faults. Teachers can help students to see that in a democratic society, as in all organized societies, authority has to be vested somewhere and has to be respected, though the method of assigning authority has to be different, e.g. in a parliament, a hospital, a school, a child-care centre.

While the need for empathy on the part of teachers for students, especially at the stage of adolescence, is stressed in research studies, it is also brought out that the students do not expect or wish teachers to behave like one of them. Lightfoot (1983) goes so far as to say that the students generally dislike teachers who pretend that their position makes no difference and they view adult authority and expectations as students do.

Turning to classroom approaches conducive to moral-social development, free discussion in planned and unplanned contexts can usually begin at an early age starting with stories where animals represent human characteristics.[1] At the middle and high school stages students should have the opportunity to question

and discuss moral and social standards. However, as emphasized earlier, the teachers should not leave answers open particularly concerning basic values. Students should not be left to think that in a democratic society those who do not agree with a value may rightly ignore it in their behaviour. Teachers, in fact, should reinforce students' beliefs and attitudes related to the basic values of our culture (Chapter Two) and habituate them in behaviour compatible with those values. Such moral-social values underlie our inter-personal relations and the purposes of our public institutions. Even though different ethnic groups or individuals may have values specific to them, the school's first concern should be to teach students those moral-social values and conduct which enable us to live together as members of a cohesive Canadian political society (Hyland, 1986).

It may be asked why the school should emphasize primarily those common positive cultural values and practices compatible with them (as exemplified in different cultures), and not focus on different ethnic cultures in our multi-ethnic province and country. If the ideal we have of our society is one of individuals of whatever origin participating fully in public and occupational life, the students must become as familiar as possible with values and skills which will enable such participation (Gibson, A., 1986). Even with such values and competence, certain groups may be deprived of opportunities to participate because of racial, sex or religious discrimination.

The teacher can contribute towards modifying such social prejudices.[2]

For example, to lessen racial prejudice, we believe, an early emphasis should be placed by teachers on development of dispositions and conduct rather than on knowledge about minority cultures. The majority of children start school with prejudices absorbed at home. In multi-ethnic classrooms, the teacher will do best if she is seen to ignore such differences, does not treat any set of children as an ethnic group, but treats each child as an individual. The aim should be to get all the children to accept, as a matter of course, such differences as race or color, and to see that these are not reasons for treating people differently. The child's vocabulary and thinking to describe its classmates should gradually reflect criteria of classification other than racial.

What we have said may be unfashionable, because it is thought that attention to differences among cultures will lead to greater understanding. It is true that differences are more interesting, but we are concerned that such an approach will in fact lead only to stereotyping of minorities, and reinforce prejudices.

The approach we suggest should not be interpreted to mean that children from particular backgrounds do not need special remedial attention (etc.) nor that such attention should not be provided. Such attention should not be provided obtrusively as

to an ethnic group, but to individuals. The difference is more than subtle.

In the middle and high school, at least some minority cultures should be studied in social studies by all students, particularly those of ethnic groups in the province. In the study of different cultures, at the middle stage, their positive moral-social values should be the emphasis. In the high school the study should be critical, and the criteria should be those moral-social criteria which have received almost universal support and underlie visions of human betterment.

To make suggestions on specific classroom methods beyond what we have already said is difficult. It is the moral-social values, the competence of the particular children being taught, and the particular knowledge and skills (in the broad sense) intended to be learned in a lesson that should determine the class procedures. What will engage the student's minds and what will effectively bring about the learning intended is the appropriate method for a situation. A teacher should not be influenced by naive classifications of methods into for example, traditional versus progressive, or active discussion versus passive lecture (Joyce, 1980, p. 78; Carr, 1986). The competence to recognize and solve problems or to engage in consistent and relevant rational thought in the moral-social realm is less the result of any formal method than the result of knowing many facts (information), ability to understand their relationship under

concepts (knowledge) (Kahney, 1986, Part III), and the varied connections between the empirical and the normative (values) in differing situations.

Notes

[1]Thomas Jefferson Research Center, Pasadena, California, and the American Institute for Character Education in San Antonio, Texas, have developed materials for K-6, 11-14 years, and 15-18 years. These as well as materials developed by Clive Beck in Ontario, and by Patricia Duffy-Hutcheon in Vancouver can provide ideas which can be integrated into the teaching of different subjects.

[2]The effectiveness of approaches such as the 20 week - 74 lesson-course, developed by Mr. Allan Melenchuk of Regina may be well worth observing.

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RECOMMENDATIONS

I That the following statements be accepted as basic principles in the evaluation of the aims, and varied means, of moral-social development, adopted by the school.

1. The criteria for evaluating individual human personality - what a particular person values - have to be at least compatible with basic moral-social values.
2. The two active tendencies in humans, assertion of individual freedom and the need for social co-operation, must be integrated.
3. The worth of any original or creative action should be judged, on the basis of its compatibility with basic moral-social values.
4. The position that all values are relative to particular persons or cultures is logically indefensible and socially destructive.

II That the following statements be accepted as guiding principles on the role of the school in moral-social development.

5. Education, socialization, and promotion of health are the purposes or goals of schooling.
6. Of these goals education is the most central and the other goals should be achieved through means consistent with education.
7. Schools should establish a moral order within, based on principles of respect, fairness and justice.

8. Schools have a responsibility to transmit the basic common values of the society necessary for peaceful, orderly and human forms of social life, and to reinforce the efforts of the family for the children's moral-social development.
9. Schools should prepare students for living in a democratic, pluralistic society; develop a respect for the laws, legitimate authority and basic social institutions; inform students of rights and duties; engender tolerance of cultural, racial, religious diversity and a basic respect for the worth and dignity of persons as such; foster a willingness to participate in community and develop a civic conscience; develop respect of the environment, patriotism and a concern for world peace.
10. Schools should help and foster attitudes of moral respect for members of the opposite sex so that the "other person" is not seen as a sexual object for gratification of one's personal desires.
11. Schools should enable students to see that, critically examined, "alternative" lifestyles are not equally socially desirable.
12. The school should encourage the development of critical attitudes of mind to deal with the market place, economic realities, false or misleading advertising,

and self-control in personal spending and consumer desires.

13. The school should assist students in making as sound career decisions as possible.

III The Curriculum

14. That the schools emphasize a core of common values and practices to cultivate a sense of community as members of the Canadian political society.

15. (a) That in the middle years, some minority cultures of ethnic groups be studied in Social Studies and the positive moral-social values dominant in their traditions be emphasized.

    (b) That in the secondary years a more critical approach to the study of culture, in Social Studies, be adopted.

16. That the Social Studies Subject Area be divided, from middle school onwards, into two distinct subjects; a) history, and b) Social Studies, with the latter including a strong component of human geography.

17. That in dealing with topics in sex education, family life, and drug education, moral-social values should determine the purpose and approach.

18. That sportsmanship should be consistently emphasized by school authorities.

19. That inter-school sports be coached and conducted in a spirit compatible with the moral-social purposes of schooling.

20. That moral-social values and character be developed through Required Areas of Study, School ethos, and the Moral-Social example of teachers, and not through special subjects called character education or moral values education.

21. That it be recognized that all levels of schooling are suitable for development of such values and characteristics.

IV 22. That the school appoint a member of the staff to coordinate the work in moral social values across the Required Areas of Study.

23. That this study in its entirety be distributed as widely as possible to schools and teachers in Saskatchewan.

24. That an extended (5 year) teacher education program be given serious consideration so that it includes a core of study of moral values and of the cultural framework of schooling and education.

APPENDIX A

Moral-Social Values
and
Subject Area Contexts

Appendix A

Moral-Social Values and Subject Area Contexts

Moral-Social Values	Language Arts (Literature)	Mathematics	Aesthetic (Fine Arts)	Health/ Physical Educ	Science	Social Studies (History)
Respect for persons	x		x	x		x
- persons as ends	x		x	x		x
- respect for life	x		x	x	x	x
- tolerance	x		x	x		x
Fairness (Justice)	x					x
- basic rights	x			x		x
- respect for rules	x			x		x
- consistency	x					x
- objectivity	x					x
- empathy	x		x	x		x
Responsibility	x		x	x	x	x
- social	x		x	x	x	x
- personal	x			x		x
- economic		x			x	
Reliability	x			x	x	x
Sympathy	x		x	x		x
- caring for others	x		x	x		x
- compassion	x		x	x		x
- patience	x		x			x
Civic Virtues						
- community mindedness	x				x	x
- law abidingness	x			x		x
- respect for institutions	x			x		x
- respect for democracy	x					x
- patriotism	x					x
Kindess	x			x		x
Friendliness	x			x		x
Peace	x					x
Politeness	x			x		x
- courtesy	x			x		
- sportsmanship				x		
Co-operativeness	x			x	x	x
Forgiveness	x					x
Gratitude	x					x
Truthfulness	x	x		x	x	x
- honesty	x	x		x	x	x
- promise-keeping	x			x		x
- trustworthiness	x			x	x	x
- respect for logical argument		x			x	
- respect for rules		x		x	x	x
- respect for evidence		x		x	x	x
- objectivity		x		x	x	x
- accuracy		x		x	x	

Moral-Social Values	Language Arts (Literature)	Mathematics	Aesthetic (Fine Arts)	Health/ Physical Educ	Science	Social Studies (History)
Rational/critical Judgment	x	x	x	x	x	x
Respect for environment	x		x	x	x	x
Self-esteem	x		x	x		
Self-confidence	x	x	x	x	x	x
Self-control	x		x	x		x
Emotion (stability)	x		x	x		x
Insightfulness	x	x	x		x	x
Sincerity	x		x	x		x
Courage	x		x	x		x
Resistance to peer pressure	x			x		x
Industriousness		x	x		x	
Perseverance		x	x		x	
Fitness				x		
Cleanliness				x		
Altruism	x					x

NOTES:

1. This chart is <u>suggestive</u> of relationships between Subject Area and Moral-social values.
2. These values may be developed throughout all levels of schooling—elementary, middle and secondary, though approaches may vary for each level.

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